

THE
SOLDIERS' ALMANAC.

1864.

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1864.

MUTUAL FORBEARANCE.

The kindest and the happiest pair
Will find occasion to forbear,
And something, every day they live,
To pity and perhaps forgive.
But if infirmities that fall
In common to the lot of all—
A blemish, or a sense impaired—
Are crimes so little to be spared,
Then farewell all that must create
The comfort of the wedded state;
Instead of harmony, 'tis jar,
And tumult, and intestine war.

The love that cheers life's latest stage,
Proof against sickness and old age,
Preserved by virtue from declension
Becomes not weary by attention;
But lives, when that exterior grace
Which first inspired the flame decays.
'Tis gentle, delicate, and kind,
To faults compassionate or blind,
And will with sympathy endure
Those evils it would gladly cure;
But angry, coarse, and harsh expression
Shows love to be a mere profession;
Proves that the heart is none of his,
Or soon expels him if it is.

COWPER.

JANUARY.

SUNDAY .....	...	3	10	17	24	31
MONDAY .....	...	4	11	18	25	
TUESDAY .....	...	5	12	19	26	
WEDNESDAY ..	...	6	13	20	27	
THURSDAY ...	...	7	14	21	28	
FRIDAY	1	8	15	22	29	
SATURDAY	2	9	16	23	30	

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so; but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.—*Psalms* i.

REST.—Far better than rest of body is rest of soul! It is wretched to be a slave, to groan, bleed, toil; but far worse to be Satan's bondman, dragging about an evil conscience and an aching heart! Rest from this cannot be had but by coming to Jesus! And, if we come, he will lighten every other load. Are you poor? Come, and he will make you rich forever! Are you sick? Come, and he will cure your worst disease! Are you sad? Come, and he will wipe away your tears! Are you bereaved? Come, and he will be to you a brother in adversity, who changes not, and never dies! Is sin a burden? Oh then come to Jesus, and he will take it all away! Do you dread the day of death and judgment? Come, and that hour will be the dawn of life and glory!

ORIGIN OF EVIL.—“Many,” says Newton, “have puzzled themselves about the origin of evil. I observe there is evil, and that there is a way to escape it; and with this I begin and end.”

THE BIBLE THE BEST BOOK.

The celebrated John Selden, who is sometimes denominated the learned Selden, was one of the greatest men of his day. Being visited on his dying bed by some intimate friends, he is said to have discoursed to them substantially as follows: "I have surveyed most of the learning that is among the sons of men; I have my study full of books and papers on most subjects in the world: yet at this time I cannot recollect any passage, out of innumerable books and manuscripts I am possessed of, wherein I can rest my soul, save out of the Holy Scriptures. Of all my disquisitions and readings, nothing now remains to comfort me but this remarkable passage of God's Word: *It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.*"

1 TIM. i. 15.

"This single Book I'd rather own
 Than all the gold and gems
 That e'er in monarch's coffers shone;
 Than all their diadems.
 Nay, were the seas one chrysolite,
 The earth a golden ball,
 And diamonds all the stars of night,
 This Book were worth them all!"

READ THE BIBLE.

The celebrated Dr. Johnson said to a young gentleman who visited him on his death-bed, "Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who is about to appear before his Maker: READ THE BIBLE EVERY DAY OF YOUR LIFE."

Read and revere the Sacred page: a page
 Which not the whole creation could produce,
 Which not the conflagration shall destroy,
 In Nature's ruin not one letter lost.

YOUNG.

FEBRUARY.

SUNDAY.....	...	7	14	21	28
MONDAY.....	1	8	15	22	29
TUESDAY.....	2	9	16	23	...
WEDNESDAY..	3	10	17	24	...
THURSDAY ...	4	11	18	25	...
FRIDAY.....	5	12	19	26	...
SATURDAY....	6	13	20	27	...

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole

world, and lose his own soul? or what shall a man give in exchange for his soul?—*Matt. xvi. 24-26.*

THE ORIGIN OF THE NAMES OF THE DAYS OF THE WEEK.

In the museum of Berlin—remarks a foreign writer—in the hall devoted to Northern antiquities, they have the representations of the idols from whom the names of our days are derived. From the idol of the sun comes Sunday. This idol is represented with his face like the sun, holding a burning wheel, with both hands on his breast, signifying his course around the world. The idol of the moon, from which comes Monday, is habited in a short coat, like a man, but holding the moon in his hands. Tuisco, from which cometh Tuesday, was one of the most ancient and popular gods of the Germans, and is represented in his garment of skin according to their peculiar manner of clothing. The third day of the week was dedicated to his worship. Woden, from whence Wednesday, was a valiant prince among the Saxons. His image was prayed to for victory. Thor, from whence Thursday, is seated on a bed with twelve stars over head, holding a sceptre in the right hand. Friga, from whence we have Friday, is represented with a drawn sword in his right hand, and a bow in his left. He was the giver of peace and plenty. Sater, from whom is Saturday, has the appearance of perfect wretchedness. He is thin-visaged, long-haired, with a long beard. He carried a pail of water in his right hand, wherein are fruits and flowers.

THE VALUE OF THE SOUL.

What, if it be lawful to indulge such a thought, would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be shed at such a spectacle? or could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning and the heavens with sackcloth? or were the whole fabric of Nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?—YOUNG.

O be wise!

Nor make a curse of immortality!

Say, knowest thou what it is, or what thou art?

Knowest thou the importance of a soul immortal?

Behold this midnight glory; worlds on worlds!

Amazing pomp; redouble this amaze;

Ten thousand add; add twice ten thousand more;

Then weigh the whole; one soul outweighs them all,

And calls the astonishing magnificence

Of unintelligent creation poor.—YOUNG.

ORIGIN OF ALMANACS.

Vestegan, alluding to our ancient Saxon ancestors, says: "They used to engrave upon certain squared sticks, about a foot in length, the courses of the moons of the whole year, whereby they could always certainly tell when the new moons, the full moons, and the change should happen, as also their festival days; and such a carved stick they called an *almond aght*—that is to say, 'al-mon-heed'—to wit, the regard or observations of the moon; and hence is derived the name of almanacs." After the invention of printing, almanacs became generally in use. The first recorded account in England of an almanac is the "Year Book of Henry VII."

MARCH.

SUNDAY.....	...	6	13	20	27
MONDAY.....	...	7	14	21	28
TUESDAY.....	1	8	15	22	29
WEDNESDAY..	2	9	16	23	30
THURSDAY...	3	10	17	24	31
FRIDAY.....	4	11	18	25	
SATURDAY....	5	12	19	26	

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

Or what man is there of you, whom if his son ask

bread, will give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Matt. vii. 7-11.

OPINION OF THE BIBLE.

Sir William Jones' opinion of the Bible was written on the last leaf of one belonging to him in these strong words: "I have regularly and attentively read these Holy Scriptures, and am of opinion that this Volume, independently of its Divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be found in all other books, in whatever age or language they may have been written."

Within this awful Volume lies
The mystery of mysteries.
Oh! happiest they of human race
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch and force the way;
But better had they ne'er been born
Who read to doubt or read to scorn.

BYRON.

He only is exempt from failures who makes no efforts.

MEANS OF PRESERVING HEALTH IN CAMP.

1. Keep the feet dry and warm, as far as you can; the head comparatively cool.

2. Regularity in the evacuation of the bowels is most essential to health. You will be sure to suffer if you do not pay attention to this. A person should go out, if he can, without fail, every day, at the hour that it is most habitual and found most favorable, or as soon thereafter as possible.

3. Exposure to dampness and cold produces little risk to health so long as a person is in motion. The danger is when a person is standing still or sitting, but most of all when he is sleeping.

Never go to sleep, if you can help it, with damp clothes or damp feet.

4. When clothes are damp, change them or dry by a fire as soon as you cease moving. If you take anything internally, a cup of coffee, or of ginger, or red pepper tea, will answer a very good purpose. Following these directions you will have no need, except in a most extreme case, such as will hardly occur, to use any ardent spirits. A warm blanket and a good fire are worth more than all the liquor in the world. Never use this without absolute necessity; never use habitually, even if some doctor can be found who will recommend your doing so. Why jump into the river to avoid being drowned? Why run into the fire to escape being burned? Better run the risk of dying by disease than of dying a drunkard.

5. Sleep, if you can, on something elevated above the ground, if it be but a plank. This is especially important in damp weather.

6. Guard against rheumatism by using the precautions and counteractives which I have given against dampness and cold.

7. Blankets and woolen lining to clothing are better than wadded comforts or wrappings or wadded clothing. Woolen is warmer for its weight, and resists cold weather.

8. If a person has two pair of boots or shoes, it will

APRIL.				
SUNDAY.....	...	3	10	17 24
MONDAY.....	...	4	11	18 25
TUESDAY.....	...	5	12	19 26
WEDNESDAY..	...	6	13	20 27
THURSDAY...	...	7	14	21 28
FRIDAY.....	1	8	15	22 29
SATURDAY....	2	9	16	23 30

Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither

tempteth he any man.

But every man is tempted when he is drawn away of his own lust, and enticed.

Then, when lust hath conceived, it bringeth forth sin; and sin, when it finisheth, bringeth forth death.

James i. 12-15.

probably be best to keep the heavier pair for muddy and cold weather, and use the lighter pair on the march, especially if it fits well.

9. The comfort of boots and shoes greatly depends on the fit. Have them made or get them, if you can, close at the instep and full wide and long at the toes. You will find this to save you from corns, and add incomparably to your comfort in walking. Never get shoes wide at the instep and close at the toes.

10. It is much more important in cold or damp weather, to put on extra clothing or wrapping after our exertion is over, than when we are taking exercise.

11. Be careful to rub the throat and back of the neck dry, when they are damp, if you would avoid toothache or sore throat.

12. Take, besides your other flannel, a band of that material with strings to it, to tie over the bowels when you are threatened with any kind of bowel complaint.

13. If your under flannel irritates the skin greatly, get some softer flannel, if you can, or wear the flannel shirt outside the over shirt.

14. Wash and cleanse the skin frequently, especially in warm weather, and in hot, dusty weather, wash the feet every day, if you can.

15. When there is any tendency to a disordered condition of the bowels, begin immediately to draw in as to your eating, especially as to the use of fat meats, vegetables and fruits. Use rice, if you can get it, when thus unwell; if not, live on crackers or the best stale bread that you can get, with a little coffee or tea. Keep some of the last named article about you.

16. The moderate use of good sound fruit and vegetables, when there is no derangement of the system, is promotive of health; but beware of those that are unripe, or have been too long gathered.

17. Take ground red pepper and ginger, well wrapped up, or in a small strong bottle. You will find these excellent to use, especially when your food is not very good, to keep off disorders of the stomach and bowels. Indeed, they are invaluable.

18. But the most important means of keeping off most diseases is not eating too much, especially when the food is not wholesome, or a person is indisposed.

19. If a person have not a "havelock," or something of the sort, the head may be protected against sun stroke in hot weather, by a handkerchief or paper stuffed in the crown of the hat or cap. I would think white paper best, or a towel or handkerchief slightly dampened.

20. If you want to keep up your health, keep employed. Idiots, lunatics and beasts can, perhaps, live in idleness, without being much hurt by it; but a man who is worth anything cannot. Such employment as engages the mind while it exercises the body, will in every way promote health. Do something—do anything not vicious or injurious—rather than remain idle or listless, in the intervals of military duty.

21. To keep up good spirits is one of the very best means of preserving health. Therefore seek through Christ the favor of G^d. Place your trust in Him for yourself and those you leave behind you. Ask Him daily to take care of you and of them; and then go cheerfully

MAY.					
SUNDAY.....	1	8	15	22	29
MONDAY	2	9	16	23	30
TUESDAY.....	3	10	17	24	31
WEDNESDAY..	4	11	18	25	
THURSDAY ...	5	12	19	26	
FRIDAY.....	6	13	20	27	
SATURDAY	7	14	21	28	

Finally, my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of

darkness of this world, against spiritual wickedness in high places:

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—*Ephes. vi. 10-18.*

forward in the discharge of every duty, trying to keep up your spirits and those of every body else around you. A cheerful mind will do a great deal to enable you to bear hardships and exposure without injury; and you need not fear anything that may happen if God is your friend.

INDUSTRY, if it be only a habit, is at least an excellent habit; if you ask me which is the more destructive vice of human nature, do you imagine I should answer sloth, or ambition, or egotism? I should say indolence, and he who conquers indolence conquers all the rest.

THOMAS JEFFERSON'S OPINION.

President Jefferson once said: "The habit of using ardent spirits, by men in office, has occasioned more injury to the public, and more trouble to me, than all other causes; and were I to commence my administration again, with the experience I now have, the first question I would ask respecting a candidate would be, '*Does he use ardent spirits?*'"

PATRICK HENRY'S LEGACY.

The following is the closing paragraph of the will of Patrick Henry:

"I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the CHRISTIAN RELIGION. If they had this, and I had not given them a shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

WESLEY'S REPROOF OF A YOUNG OFFICER.

The late Rev. John Wesley once traveled in a stage coach with a young officer, who swore and uttered curses upon himself in almost every sentence. Mr. Wesley asked him if he had read the Common Prayer Book; for, if he had, he might remember that collect beginning "O God, who art ever more ready to hear than we are to pray, and art wont to give more than either we desire or deserve." The young gentleman, who had contracted a very common, but despicably vulgar and sinful habit, had the good sense to make the application, and behave accordingly.

The power of duly appreciating *little* things belongeth to a great mind; a narrow-minded man has it not; for to him they are *great* things.

JUNE.

SUNDAY.....	...	5	12	19	26
MONDAY.....	...	6	13	20	27
TUESDAY.....	...	7	14	21	28
WEDNESDAY..	1	8	15	22	29
THURSDAY...	2	9	16	23	30
FRIDAY.....	3	10	17	24	
SATURDAY....	4	11	18	25	

There was a man of the Pharisees named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.—*John* iii. 1-3.

DAVID HUME.

"I am affrighted and confounded," says the infidel Hume, "with that forlorn condition in which I am placed by my philosophy. When I look abroad, I foresee on every side contradiction and distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I, or what? To what causes do I owe my existence, and to what condition shall I return? I am confounded with these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness."

A CHALLENGE PROPERLY TREATED.

After the battle of Preston Pans, a witty Scotch farmer amused himself by writing a humorous ballad upon it, which so stung one of the English officers who had behaved very badly on the occasion, that he sent the poet a challenge to meet him at H——, for mortal combat. The second found the farmer busy with his dung-fork, to whom he delivered the challenge of the redoubtable hero. The good-humored farmer, turning towards him, with his agricultural implement in his hand, coolly said, "Gang awa back to *Mester* Smith, ane tell him I have nae time to

come to H—— to give him satisfaction; but that if he likes to come here, I'll just do as he did—I'll run awa!"

It would be well if many a bullying, cowardly challenge were treated in a similar manner.

THE BELIEVER.

All joy to the believer! he can speak—
 Trembling, yet happy; confident, yet meek,
 Since the dear hour that brought me to thy foot;
 And cut up all my follies by the root,
 I never trusted on an arm but thine,
 Nor hoped, but in thy righteousness divine;
 My prayers and alms, imperfect and defiled,
 Were but the feeble efforts of a child;
 Howe'er performed, it was their brightest part
 That they proceeded from a grateful heart;
 Cleansed in thine own all-purifying blood,
 Forgive their evil and accept their good;
 I cast them at thy feet—my only plea
 Is what it was—dependence upon thee;
 While struggling in the vale of tears below,
 That never faded, nor shall it fail me now.

COWPER.

"NOW IS THE ACCEPTED TIME."

Yes, "and the day of salvation," too; God says so; and there can be no doubt of its truth. Reader, canst thou say amen, it is so? God has been saying, "now is the accepted time" ever since you first knew of a Saviour's death on the cross for your sins. And have you not yet agreed with God that this word of His is truth? It has ever been an accepted time with God, and He has been now a long time waiting for the accepted time with you; and if it does not soon come, the day of gracious visitation may pass away forever, and you have to take up that lamentation, "the harvest is past, the summer is ended, and I am not saved!" O answer the question of a friend; why is not the present with you an accepted

JULY.

SUNDAY.....	...	3	10	17	24	31
MONDAY.....	...	4	11	18	25	
TUESDAY.....	...	5	12	19	26	
WEDNESDAY..	...	6	13	20	27	
THURSDAY ...	...	7	14	21	28	
FRIDAY.....	1	8	15	22	29	
SATURDAY....	2	9	16	23	30	

The Lord is not slack concerning his promises, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night: in

the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness;

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless —2 *Peter* iii. 9-14.

time to give up your sins and to give your heart to God? Ponder this question seriously till you find an answer that satisfies your own conscience. Ask yourself again and again, why is not to-day an accepted time for me to become a Christian? God requires an answer to such a question, look about you for an answer that will satisfy God.

Liberty is not a fruit of spontaneous growth. It is, rather, a hardy plant, which grows only when watered by the blood of brave men, and the tears of widows and orphans. So great a blessing is the reward alone of long suffering, of patient endurance, of high resolve and bloody sacrifices.

HIDDEN TREASURES.

In the "green-room" in Dresden, where for centuries the Saxon princes have gathered their gems and treasures, until they have become worth millions of dollars, may be seen in a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens, and reveals a golden yolk.

Within this is hid a chicken, whose wing being pressed, also flies open, disclosing a splendid golden crown, studded with jewels. Nor is this all: another secret spring being touched, hidden in the centre is found a magnificent diamond ring.

So it is with every truth and promise of God's word—a treasure within a treasure. The more we examine it, the richer it becomes. But how many neglect to touch the springs!

"BRIGHT, INSUFFERABLY BRIGHT."

"If God is everywhere present, show him to me," said a Roman emperor to a Jew.

"He is too glorious to be seen by mortals," was the reply.

The emperor sneered, and insisted.

"Let me, then," said the Jew, "first try you upon one of his ambassadors."

It was noon, and, walking out with the emperor, the Jew, pointing to the sun, said:

"Look at him!"

There is a sublime philosophy in the incident.

WONDERS OF THE HUMAN VOICE.—Respecting the range of the human voice, the editor of the *Medical Times* says: "There are about nine perfect tones, but 17,592,186,044,415 different sounds; thus, 14 direct muscles alone or together, produce 16,383; 30 indirect muscles, ditto, 173,741,823, and all in co-operation produce the number we have named; and these, independently of different degrees of intensity."

AUGUST.

SUNDAY.....	...	7	14	21	28
MONDAY.....	1	8	15	22	29
TUESDAY.....	2	9	16	23	30
WEDNESDAY..	3	10	17	24	31
THURSDAY ...	4	11	18	25	
FRIDAY.....	5	12	19	26	
SATURDAY....	6	13	20	27	

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.—*Luke iii. 14.*

If a man is not too mad to intend what he does, he is not too mad to be punished for it.

SLANDER.

It does not depend upon me, said the Grecian, to prevent being spoken ill of, it is only in my power that it may be not done deservedly. So ought every man to feel who wishes to live in peace, rather than exercise a spirit of retaliation, or even an attempt to repel false accusations. We have ever found that a man who could malign us, could also lie to support his cause, and when he could no longer sustain it, would black-ball his opponent to hide his own filthiness.

What if people do speak against you? Let them feel that you are able to bear it. What is gained by stopping to correct every word that is whispered to your discredit? Lies will die if let alone; but if you repeat them to this one and another, because your enemies had the imprudence to make them, you keep the fire burning, and open the way for a dozen slanderers. Keep on your course, go straight forward, and trouble not your head about what is repeated, but feel all the better and wear a less frightful face. Slander never killed a sterling character, and it never will. Her coat will not sit upon him, without a pull here, a jerk there, and a twist below; and while this work is going on, the false words are forgotten by the multitude.

Hatred stirreth up strifes; but love covereth all sins.

"SAVED! SAVED!"

There is a world of joy shut up in that little word, saved! How many a dawn of rich and golden beauty for the soul has it ushered in, after a gloomy night of deferred hope and anxious watching! It is always a sweet word to hear—a sweeter word to speak. So full of happy music when the lips utter it—so full of happier meaning when the heart feels it. The voice never breathes it, but the face becomes radiant with joy, and the eye sparkles with delight. Every chord of the heart vibrates with inexpressible pleasure, as its music falls upon the ear long waiting in anxious expectation.

It has a history of its own, written in the mingled experience of sorrow and joy of many a soul. Few there are who have not uttered it in more or less of the fulness of its meaning; few through whose soul it has not sent a thrill of delight, filling it too full for utterance. Sound it in the stillness of night, and some aching heart will take it up, and send it joyfully back again through that gloom and darkness. Whisper it ever so softly, and there will be some soul that cannot contain itself for very joy. It is the avenue through which the soul breathes out its overflowing gratitude. Its whole expression is that of thankfulness.

Saved! and from what? Ah! from a life of intemperance, of misery, of crime, of degradation, of shame, of infamy, and from death. If you have known, kind reader, what it is to have had the dear object of your heart's best affections snatched from any of these calamities, you have found no word that could so fitly express the outgushing thankfulness of your heart, as that little word—saved!

He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it.

He that diligently seeketh good procureth favor; but he that seeketh mischief, it shall come unto him.

SEPTEMBER.

SUNDAY .....	...	4	11	18	25
MONDAY .....	...	5	12	19	26
TUESDAY .....	...	6	13	20	27
WEDNESDAY ..	...	7	14	21	28
THURSDAY ...	1	8	15	22	29
FRIDAY	2	9	16	23	30
SATURDAY ...	3	10	17	24	

For Moses describeth the righteousness which is of the law, That the man which doeth these things shall live by them.

But the righteousness which is of faith speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down from

above:)

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith we preach:

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom. x. 5-10:

LAZINESS.—The cause of laziness is physiological. It is an infirmity of the constitution, and its victim is as much to be pitied as a sufferer from any other constitutional infirmity. It is even worse than many other diseases: from them the patient may recover, while this is incurable. It holds the same rank among evils that Shakspeare does among the poets; like him, it endures "not for a day, but all the time." A young and sturdy beggar once held out his hand to Marivaux for relief. "Why do you not work?" said the poet. "Ah," said the other, "if you only knew how lazy I am." This was giving the rationale of the thing.

He that trusteth in his riches shall fall; but the righteous shall flourish as a branch.

CHIEF JUSTICE MARSHALL.

It is frequently remarked that the most laudable deeds are achieved in the shades of retirement, and to its truth history testifies in every page. An act of heroism or philanthropy, performed in solitude, where no undue feelings can affect the mind or bias the character, is worth, to the eye of an impartial observer, whole volumes of exploits displayed before the gaze of a stupid and admiring multitude.

It is not long since a gentleman was traveling in one of the counties of Virginia, and about the close of the day stopped at a public house to obtain refreshment and spend the night. He had been there but a short time before an old man alighted from his gig, with the apparent intention of becoming a fellow-guest with him at the same house. As the old man drove up, he observed that both the shafts of his gig were broken, and that they were held together by withes formed from the bark of a hickory sapling. Our traveler observed further, that he was plainly clad, that his knee buckles were loosened, and that something like negligence pervaded his dress. Conceiving him to be one of the honest yeomanry of our land, the courtesies of strangers passed between them, and they entered the tavern. It was about the same time that an addition of three or four young gentlemen was made to their number; most, if not all of them, of the legal profession. As soon as they became conveniently accommodated, the conversation was turned by one of the latter, upon an eloquent harangue which had that day been delivered at the bar. It was replied by the other that he had witnessed, the same day, a degree of eloquence no doubt equal, but that it was from the pulpit; and a warm and able altercation ensued, in which the merits of the Christian religion became the subject of discussion. From six o'clock until eleven, the young champions wielded the sword of argument, adducing, with ingenuity and ability, everything that could be said, *pro* and *con*. During this protracted period, the old gentleman listened

OCTOBER.

SUNDAY.....	...	2	9	16	23	30
MONDAY.....	...	3	10	17	24	31
TUESDAY.....	...	4	11	18	25	
WEDNESDAY...	...	5	12	19	26	
THURSDAY...	...	6	13	20	27	
FRIDAY.....	...	7	14	21	28	
SATURDAY....	1	8	15	22	29	

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because

they suffered such things?

I tell you, nay; but except ye repent, ye shall all likewise perish.

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

I tell you, nay: but except ye repent, ye shall all likewise perish.—*Luke xiii. 1-5.*

with all the meekness and modesty of a child, as if he were adding new information to the stores of his mind; or, perhaps, he was observing, with philosophic eyes, the faculties of the youthful mind, and how new energies are evolved by repeated action; or, perhaps, with patriotic emotion, he was reflecting upon the future destinies of his country, and on the rising generation upon whom these destinies must devolve; or, most probably, with a sentiment of moral and religious feeling, he was collecting an argument, which, characteristic of himself, no art would be able to elude, and no force to resist.

Our traveler remained a spectator, and took no part in what was said. At last one of the young men, remarking that it was impossible to combat with long and established prejudices, wheeled around, and, with some familiarity, exclaimed, "Well, my old gentleman, what think you of these things?" If, said the traveler, a stroke of vivid lightning had at that moment crossed the room, their amazement could not have been greater than

it was with what followed. The most eloquent and unanswerable appeal was made, for nearly an hour, by the old gentleman, that he had ever heard or read. So perfect was his recollection, that every argument urged against the Christian religion was met *in the order* in which it was advanced. Hume's sophistry on the subject of miracles was, if possible, more perfectly answered than it had already been by Campbell. And in the whole lecture there was so much simplicity and energy, pathos and sublimity, that *not another word was uttered*; an attempt to describe it, said the traveler, would be an attempt to paint the sunbeams. It was immediately a matter of curiosity and enquiry who the old gentleman was. The traveler concluded it was the preacher from whom the pulpit eloquence had been heard; but no, it was the CHIEF JUSTICE OF THE UNITED STATES.

INFIDELITY IN THE HOUR OF DANGER.

The late Samuel F. Buncroft, Esq., in his travels through North America, relates the following:

As they were traversing one of the extensive lakes of the Northern States in a vessel, on board of which was *Volney*, celebrated, or rather, notorious, for his atheistical principles, which he has so often avowed, a very heavy storm came on, insomuch that the vessel, which had struck repeatedly with great force, was expected to go down every moment, the mast having gone by the board, the helm quite ungovernable, and consequently the whole scene exhibited confusion and horror. There were many females, as well as male passengers, on board; but no one exhibited such strong marks of despair as Volney, the famous infidel; throwing himself on the deck, now imploring, now imprecating the captain, and reminding him that he had engaged to carry him safe to his destination, vainly threatening in case anything should happen. At last, however, as the probability of there being lost increased, this great mirror of nature, human or inhuman, began loading all the pockets of his coat, waistcoat, breeches, and every place he could think of, with

NOVEMBER.

SUNDAY.....	...	6	12	20	27
MONDAY.....	...	7	14	21	28
TUESDAY.....	1	8	15	22	29
WEDNESDAY..	2	9	16	23	30
THURSDAY...	3	10	17	24	
FRIDAY.....	4	11	18	25	
SATURDAY....	5	12	19	26	

Then one of them which was a lawyer, asked him a question, tempting him, and saying,

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.—*Matt. xii. 35-40.*

dollars to the amount of some hundred, and thus, as he thought, was preparing to swim for his life, should the expected wreck take place. Mr. Bancroft remonstrated with him on the folly of such acts, saying, that he would sink like lead with so great a weight on him; and at length, as he became so very noisy and unsteady, Mr. Bancroft pushed him down the hatchways. Volney soon came up again, having lightened himself of the dollars, and in the agony of his mind, threw himself upon the deck, exclaiming, with uplifted hands and streaming eyes, "O, my God! my God! what shall I do?" This so surprised Mr. Bancroft, that, notwithstanding the moment did not accord with flashes of humor, yet he could not refrain from addressing him. "Well, Mr. Volnéy, what! have you a God now?" To which Volney replied, with the most trembling anxiety, "O yes! O yes!" The ship, however, got safe, and Mr. Bancroft made every company which he went into echo with the anecdote of Volney's acknowledgment of God.

Volney, for a considerable time, was so hurt at his weakness, as he calls it, that he was ashamed of showing himself in Philadelphia and other places; but afterwards,

like a modern French philosopher, said, that these words escaped him in the instant of alarm, but had no meaning, and he again utterly renounced them. "The dog returned to his vomit, and the sow that was washed to her wallowing in the mire."

LOST HOURS.

"Lost wealth," says Mrs. Sigourney, "may be restored by industry; the wreck of health regained by temperance; forgotten knowledge restored by study; alienated friendship smothered into forgetfulness; even forfeited reputation won by patience and virtue; but who ever looked upon the vanished hours, recalled his slighted years, stamping them with wisdom, or effaced from heaven's record the fearful blot of wasted time? The footprint on the sand is washed out by the ocean wave; and easier might we, when years are fled, find that footprint, than recall lost hours."

THE RIGHT TRAIN.

Not long since, a venerable man rose in one of the cars of a railroad train, and addressed his fellow-passengers in these solemn words: "My friends, we are passengers on this train; we occupy these seats; to-morrow they will be occupied by others, perhaps entire strangers to us. We are more or less interested in each other's welfare, and hope that we may safely reach the end of our journey. To pursue the figure, we are passengers bound to the eternal world. Let us, then, be wise, and get into the car of salvation, whose conductor is the Saviour of the world. May Heaven bless you all, and may we all meet where there is no parting, and where all tears are wiped away."

Ten thousand of the greatest faults in our neighbors, are of less consequence to us than one of the smallest in ourselves.

DECEMBER.

SUNDAY .....	...	4	11	18	25
MONDAY .....	...	5	12	19	26
TUESDAY .....	...	6	13	20	27
WEDNESDAY..	...	7	14	21	28
THURSDAY ..	1	8	15	22	29
FRIDAY..	2	9	16	23	30
SATURDAY	3	10	17	24	31

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach

against his neighbor.

In whose eye a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.—*Psalm xv.*

THE EVIDENCE.—Many inexperienced Christians are apt to look for wrong kinds of evidences, and so distress themselves about their state. The questions which we should put to ourselves, in seeking the best evidences, are: “Do I hate sin? Is it my grand fear? Is it my grief that, while I have a good hope of pardon, I yet should make such ill returns? Have I brokenness of spirit?” Godliness is analogous to the principle of gravitation, in that it reduces everything to its proper centre.

A CLEAR CONSCIENCE.—How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men boldly in the face, if he only bears in his breast a clear conscience, void of offence towards God or man! There is no spring, no spur, no inspiration like this. To feel that we have omitted no task, and left no obligation undischarged, this fills the heart with satisfaction, and the soul with strength.

Open rebuke is better than secret love.

THE SONG OF THE CAMP.

A CRIMEAN INCIDENT—BY BAYARD TAYLOR.

The subjoined touchingly beautiful poem—for it is a poem in the fullest sense and meaning of the term—was written by Bayard Taylor while the fortress of Sebastopol was beleaguered by the allied armies. To a full understanding and appreciation of it, let it be remembered that “Annie Laurie” is the song of the British camp, and wherever there is a British regiment—whether in Canada or India, England or China—whenever the simple Scotch air that accompanies

Maxwellon's banks are bonny,
 When early falls the dew;
 And 'twas there that Annie Laurie
 Gave me her promise true—
 Gave me her promise true;
 And ne'er forget will I,
 But for bonny Annie Laurie
 I'll lay me down and die,

is struck up, the heart and voice of every soldier responds as promptly as would their hands if the order were given to charge the enemy:

THE INCIDENT.

“Give us a song!” the soldiers cried,
 The outer trenches guarding,
 When the heated guns of the camp allied
 Grew weary of bombarding.
 The dark Redan in silent scoff,
 Lay grim and threatening under;
 And the tawny mound of the Malakoff
 No lodger belched its thunder.
 There was a pause. The guard then said:
 “We storm the forts to-morrow!
 Sing while we may, another day
 Will bring enough of sorrow.”

They lay along the battery's side,
Below the smoking cannon—
Brave hearts from Severn and from Clyde,
And from the banks of Shannon.

They sing of love and not of fame ;
Forgot was Britain's glory—
Each heart recalled a different name,
But all, all sang "Annie Laurie."

Voice after voice caught up the song,
Until its tender passion
Rose like an anthem rich and strong
Their battle-eve confession.

Dear girl, her name he dared not speak,
Yet, as the song grew louder,
Something upon the soldier's cheek
Washed off the stains of powder.

Beyond the darkened ocean burned
The bloody sunset's embers,
While the Crimean valleys learned,
How English love remembers.

And once again a fire of hell
Rained on Russian quarters,
With stream of shot and burst of shell,
And bellowing of the mortars.

An Irish Nora's eyes are dim
For a singer dumb and gory ;
And English Mary mourns for him
Who sung of "Annie Laurie."

Ah, soldiers! to your honors rest
Your truth and valor bearing,
The bravest and the tenderest—
The loving are the daring.

Charity is not to be attained at the expense of our faith
and our hope.

GOVERNMENT OF THE CONFEDERATE STATES.

JEFFERSON DAVIS, of Mississippi, President.

ALEXANDER H. STEPHENS, of Georgia, Vice President.

Aids to President—Col. Wm. M. Browne, of Ga., Col. Jas. Chestnut, of S. C., Col. Wm. P. Johnston, of Ky., Col. Joseph C. Ives, of Miss., Col. G. W. C. Lee, of Va., Col. John T. Wood.

Private Secretary to President.—Burton N. Harrison, of Mississippi.

Department of State.—Judah P. Benjamin of Louisiana, Secretary of State.

Department of Justice.—Attorney General, vacant. Wade Keyes, of Alabama, Assistant Attorney General.

Treasury Department.—C. G. Memminger, of South Carolina, Secretary of the Treasury. Robert Tyler, Register. E. C. Elmore, Treasurer.

War Department—Jas. A. Seddon, of Va., Secretary of War. Judge John A. Campbell, of Alabama, Assistant Secretary of War. R. G. H. Kean, Chief Bureau of War. Gen. S. Cooper, Adjutant and Inspector General. Lieut. Col. John Withers, Lieut. Col. H. L. Clay, Major Ed. A. Palfrey, Major Chas. H. Lee, Major S. W. Melton and Capt. Reilly, Assistant Adjutants and Inspectors General. Brig. Gen. A. R. Lawton, of Ga., Quartermaster General. Col. L. B. Northrop, of S. C., Commissary General. Col. J. Gorgas, Chief of Ordnance. S. P. Moore, M. D., Surgeon General. C. H. Smith, M. D., Assistant do.

Navy Department.—S. R. Mallory, of Florida, Secretary of the Navy. E. M. Tidball, Chief Clerk. Com. John M. Brooke, Chief of Ordnance. Com. A. B. Fairfax, Inspector of Ordnance. Com. J. K. Mitchell, in charge of Orders and Detail. Surgeon W. A. W. Spotswood, Chief of Medicine and Surgery. Paymaster J. De Bree, Chief of Clothing and Provisions.

Post Office Department.—John H. Reagan, of Texas, Postmaster General.

SITUATION OF PUBLIC OFFICES.

The Treasury Building, formerly known as the Custom House, fronts on Main and Bank streets, midway between 10th and 11th streets.

The President's Office is on the third floor of this building, first stairs to the right of Bank street entrance.

The office of the Secretary of the Treasury is on second floor, in front part—same entrance.

The Register's Office is on same floor, right hand side of Bank street entrance.

The Treasurer's Office is on first floor—entrance from Main street, opposite Farmers Bank.

The First Auditor's Office is over the Bank of the Commonwealth, Main street.

The Second Auditor's Office is in the building formerly occupied as Monumental Hotel, corner of Grace and 9th streets.

The Comptroller's Office is at the corner of Main and 6th streets, ("Arlington House.")

The City Post Office is under Spotswood Hotel, Main street.

The Medical Purveyor's Office is on Pearl or 14th street, between Main and Cary.

The Department of State is on the third floor of the Treasury Building—ascend by stairs nearest Main street.

The War Department Building, formerly known as Mechanics' Institute, is on 9th street, between Main and Franklin streets.

The Secretary of War and Adjutant and Inspector General are on the first floor of the building. See the signs.

The Post Office Department is in the stuccoed building corner Bank and 11th streets.

The Navy Department and Surgeon General's Office are in War Department Building, 2d story, right hand side.

The Ordnance Bureau and Attorney General's Office are on same floor, right hand side.

The Commissary General's Office is on south side Main street, between 9th and 10th.

The Quartermaster General's Office is at corner of Bank and 10th streets.

The Transportation Office is on the corner of Broad and 9th streets.

The Army Intelligence Office is over Bank of Virginia, Main street.

Gen. Winder's Office is in the "Winder Building," at the corner of Capitol and 10th streets.

The Provost Marshal's Office and Passport Office in same building, corner Broad and 10th streets.

The Medical Director's Office is over the Passport Office.

Maj. Gen. A. Elzey's Office, (commanding "Department of Richmond,") on 12th street, opposite Bank street.

The War Tax Bureau is on 9th street, north of Franklin.

Persons are notified not to enter any of the offices without addressing the messengers.

Positively no persons, on or without business, received in the offices after 3 o'clock, P. M.

Volunteers wishing to be transported to their companies can do so by calling at the Quartermaster's Department in the Blues' Hall, on Bank street, between 9th and 10th streets.

The Government Offices open at 9 A. M., and close at 3 P. M.

SOLDIERS' LETTERS.

By an act of congress, approved July 29th, 1861, letters written or sent by any officer, musician or private in the army, may be transmitted through the mails without pre-payment of postage, provided said letters shall be endorsed with the name, etc., and shall be on account of the individual sending the same. A similar privilege is given to members of congress. In both cases, the postage is paid by the persons receiving the letters.

In disputes be not so desirous to overcome as not to give liberty to each one to deliver his opinion, and submit to the judgment of the major part, especially if they are judges of the dispute.

CONGRESS OF THE CONFEDERATE STATES.

SENATE.

Alexander H. Stephens, of Ga., Vice President, President *ex officio*: J. H. Nash, of S. C., Secretary.

Senators.

Alabama...Clement C. Clay, Ro. Jemison.

Arkansas...Robert W. Johnson, Charles B. Mitchell.

Florida...A. E. Maxwell, James M. Baker.

Georgia...Benjamin H. Hill, Herschel V. Johnson.

Kentucky...M. C. Burnett, William E. Sims.

Louisiana...Edward Sparrow, T. J. Semmes.

Mississippi...Albert G. Brown, J. W. C. Watson.

Missouri...John B. Clark, vacancy.

North Carolina...Wm. A. Graham; Wm. T. Dortch.

South Carolina...Robert W. Barnwell, James L. Orr.

Tennessee...Langdon C. Haynes, Gustavus A. Henry.

Texas...Louis T. Wigfall, W. S. Oldham.

Virginia...R. M. T. Hunter, Allen T. Caperton.—Total number 26.

HOUSE OF REPRESENTATIVES.

Thomas S. Bocoek, of Va., Speaker. Albert R. Lamar, of Georgia, Clerk.

Representatives.

Alabama...Thomas J. Foster, William R. Smith, W. R. W. Cobb, M. H. Cruikshank, Francis S. Lyon, W. P. Chilton, James L. Pugh, J. S. Dickinson.

Arkansas...Felix I. Batson, Grandison D. Royster, Augustus H. Garland, Thomas B. Hanly.

Florida...S. St. George Rogers, R. B. Hilton.

Georgia...Julian Hartridge, Wm. E. Smith, Mark H. Blandford, Clifford Anderson, J. T. Shewmake, J. H. Echols, James M. Smith, George N. Lester, H. P. Bell, Warren Akin.

Kentucky...W. B. Machen, J. W. Crockett, H. E. Reed,

George W. Ewing, J. S. Chrisman, T. L. Burnett, H. W. Bruce, G. B. Hodge, E. M. Bruce, J. W. Moore, R. J. Breckenridge, J. M. Elliott.

Louisiana—Charles J. Villere, Charles M. Conrad, Duncan F. Kenner, Lucien J. Dupre, Henry Marshall, John Perkins, jr.

Mississippi...J. A. Orr, W. D. Holder, Israel Welsh, Henry C. Chambers, Otho R. Singleton, Ethel Barksdale, J. T. Lampkin.

Missouri...Thos. A. Harris, Caspar W. Bell, A. H. Conrow, Geo. G. Vest, L. W. Freeman, (1st dist. vacant.)

North Carolina...W. H. N. Smith, S. C. Yellowley, J. T. Leach, T. C. Fuller, Josiah Turner, John A. Gilmer, Sam'l H. Christian, J. G. Ramsay, B. S. Gaither, G. W. Logan.

South Carolina...James H. Witherspoon, W. Porcher Miles, Lewis M. Ayer, W. D. Simpson, James Farrar, W. W. Boyce.

Tennessee...J. B. Heiskell, Wm. G. Swann, A. S. Colyar, John P. Murray, H. S. Foote, E. A. Keeble, James McCullom, Thomas Menees, J. D. C. Atkins, John V. Wright, D. M. Currin.

Texas...J. A. Wilcox, Claiborne C. Herbert, A. M. Branch, Frank B. Sexton, A. R. Baylor, S. H. Morgan.

Virginia...Ro. L. Montague, Ro. H. Whitfield, Williams C. Wickham, Thos. S. Gholson, Wm. C. Rives, Thos. S. Bocoock, John Goode, jr., D. C. DeJarnette, David Funsten, F. W. M. Holliday, John B. Baldwin, Waller R. Staples, Fayette McMullen, Sam'l Miller, Robert Johnston, Charles W. Russell.—Whole number 105.

TO PREVENT FLIES FROM WOUNDS AND SORES.—Beat elder leaves into a green poultice, and put it on the outside of the dressing. To extract insects after they have got into the flesh, put a poultice of it on the wound or sore. When boiled into a strong tea, it is a good wash for the head, to kill vermin instantaneously, and very good to bathe in. It will kill them wherever it reaches them, if strong enough, and can be used without any injury to the human system whatever.

THE CHRISTIAN PANOPLY.

Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—*Ephe.* vi. 10-18.

INTERESTING TO WEARERS OF BUFF FACINGS.—The white or buff facing of the Confederate uniform is so easily soiled and so difficult to clean, it is fast going out of use. In defiance of the regulations, our officers are having their coats made plain, without any facings. In the English army many regiments have white or buff facings, and they find no difficulty in keeping them perfectly clean. A little dry pipe clay well rubbed into the cloth, and then brushed out, is the only means used by them. If the cloth is greasy, make the pipe clay into a paste with a little water, rub this paste on the cloth with a piece of sponge or any other suitable thing, dry it well, rub the dry powder in and brush out; it will clean both the cloth and lace. A coat can be cleaned in this way in ten minutes.

In visiting the sick, do not presently play the physician, if you be not knowing therein.

"PRAY AS WE MARCH."

It was on the day of the Battle of Bunker Hill, the 17th of June, ninety years ago. The battle had already begun. The first attack of the British had been repulsed. But the brave Prescott and Putnam were confident of a renewal of the conflict, and the latter had sent an urgent appeal to the American camp at Cambridge for reinforcements to the devoted little band behind those breastworks on the hill. A few men were hastening to Charlestown in obedience to the summons: Life and death, perhaps liberty, depended on their speed.

Just as they reached the foot of Winter hill, they were overtaken by a chaplain, a brave man, but rather tied to the formalities of his profession. "Captain, captain," he shouted, "halt the men, if you please." The captain still kept on, though he courteously beckoned the chaplain to his side. "What is it, your reverence?" "Captain, the men are going to battle, perhaps to death, let us halt for prayers." "I cannot halt for anything," was the captain's reply; "our brethren are falling at their posts, and we are needed to fill their places. God help us, we must *pray as we march to-day*."

Reverently did those manly hearts respond, "God help us," and each foot pressed rapidly on to the scene of strife. And what more fitting illustration of the duty and propriety of connecting religion with our daily duties can be given than the conclusion of the captain, "*We must pray as we march!*"

A CURE FOR THE ITCH.—A gentleman who has tried the remedy informs us that Alum water is a certain and infallible cure for that troublesome disease, the Itch. Wash five or six times, all over, with the water, and the cure is effected. The gentleman who gave us the information had been cured thoroughly of the camp itch in its worst form.

Let your recreations be manly, not sinful.

“THEY WILL NOT HURT ME.”

“I am aware,” said a Christian soldier, “that I have many hardships, trials and dangers to meet; but they will not hurt me, if I will only do my duty. All these privations and perils tend to humble me, and if I can, by their means, more successfully mortify the deeds of the body—if, by their means, I can uproot pride, vanity, covetousness and all kindred passions—I shall have occasion to thank God that duty called me to be a soldier.”

How true is this sentiment! If we will but improve the present troubles so as to benefit our hearts, we will have occasion to thank God for his chastisements. But if we allow our hearts to grow hard—if we allow our affections and finer feelings to become blunted under our present adversities—then is our loss lamentable! As physical hardships and the heavy hand of adversity are pressing us sore, let us be sure that we do not bring upon ourselves a worse calamity, the loss of moral purity and religious refinement. “Walk in the Spirit,” and then will your Christian graces grow stronger and brighter in consequence of your calamities. Then can you say with the Psalmist, “It was good for me that I have been afflicted.”

Any man who is not prepared to recognize the claims of God to his body, soul and spirit, to his time, influence and talents, and to his money also, cannot be his disciple.—*Dr. Thomas Smith.*

Use no reproachful language against any one, neither curses nor revilings.

Associate yourself with men of good quality, if you esteem your own reputation, for it is better to be alone than in bad company.

When you speak of God or his attributes, let it be seriously, in reverence and honor, and obey your natural parents, although they may be poor.

THE SOLDIER GOING INTO BATTLE.

PSALM XCI.

The Safety of the Righteous.

1. He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. 2. I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust. 3. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence: 4. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.

5. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; 6. Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. 7. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. 8. Only with thine eyes shalt thou behold and see the reward of the wicked:

9. Because thou hast made the Lord which is my refuge, even the Most High, thy habitation; 10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. 11. For he shall give his angels charge over thee, to keep thee in all thy ways. 12. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet: 14. Because he has set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. 15. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. 16. With long life will I satisfy him, and shew him my salvation.